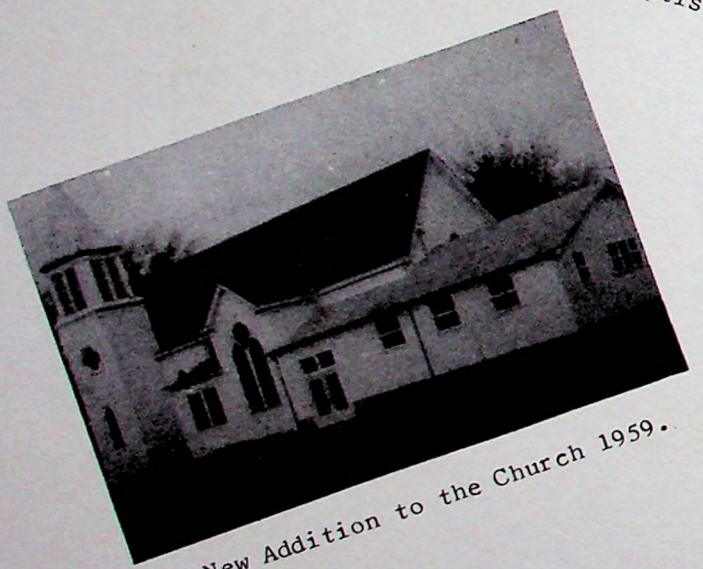
1894 1969
SEVENTY-FIFTH ANNIVERSARY
AND HOMECOMING
FIRST BAPTIST CHURCH
CAWKER CITY, KANSAS

The origin church of Liberty-First Baptist- the Danville, Iowa, Baptist Church. Established October 20. 1834.

Liberty School House in which the Liberty Baptist Church was organized May 8, 1894.



New Addition to the Church 1959.

First Baptist Church, Cawker City, Kansas, dedicated September 1907.

75th Anniversary and Homecoming Organization

Chairman-Derald Stearns
Program Committee-Board of Deacons: Derald Stearns, Keith Inkseep, Warren Inskeep and Billy Wideman.
Housing-Mrs. Raymond Richardson
Transportation-Board of Trustees: Edwin Cook, Miss Mildred Schultz, Max Van Horn, Lester Inskeep and Charles Bock.
Tables and Chairs-Board of Trustees
Meals and Serving-W. M. S.: Mrs. Robert Richardson, president.
History, Publicity and Anniversary Book-Clayton L. Coad and Warren Inskeep
P. A. System if needed-Charles Bock
Registration-B. Y. F.: Kathy Molby, President
Finance-Billy Wideman
Assembling Anniversary Books-Board of Deaconness: Mrs. Louise Bock, Mrs. Gene Wise, Mrs. Robert Richardson and Mrs. Byran Byrd.

Cawker City Ledger Litho

MENS SUNDAY SCHOOL CLASS 1910-1918. Left to right, Front Row: J.H. King, Emmot Richardson, H.P. Blunt, Mr. Keller, Allen LaDow. Back Row: Sam Price, Dan Welch, Bill Reling, Mr. Bell, Harm Schoen, J.H. Coad, M.D. Wise.

WOMENS SUNDAY SCHOOL CLASS 1910-1918. Left to right, Front Row: Mrs. A.E. LaDow, Mrs. Ratliff, Mrs. Bacon, Mrs. John Robinson. Middle Row: Mrs. Emma Aldrich, Mrs. Sarah Roberts, Mrs. J.H. Coad, Mrs. Carrie Schoen, Mrs. Ella Blunt. Back Row: Mrs. McKinley, Mrs. Bell, Mrs. Ida Muncey, Mrs. M. D. Wise, Mrs. Sam Price, Mrs. Will Reling.

J.H. COAD FAMILY (about 1907) Top row: Clifford, Lester, Florence. Bottom row: Cecil, Father Jasper, Glen, Fred, Mother Etta. Sitting, Georgia, mother holding Dwight.

Program

Service of the Lord's Supper - 9:45 a.m.

ACT OF HUMBLE ACCESS

PRELUDE

CALL TO WORSHIP

Pastor: Jesus said: "Where two or three are gathered in my name, there am I in the midst of them."

Congregation: Christ is the head of the body, the Church; he is the beginning, the first born from the dead, that in everything he might be pre-eminent.

Pastor: Christ loved the Church and gave himself up for her.

*HYMN - - - - - -"Come, Thou Almighty King" - - - - - - - - - - - - - - - - - - No. 1

*INVOCATION THE LORD'S PRAYER GLORIA PATRI

ACT OF CONFESSION

READING OF CHURCH COVENANT - - - - - - - - - - - - - (in back of hymnal)

*HYMN - - - - - - - - "All Hail the Power of Jesus' Name" - - - - - - - - - - No. 8

*PASTORAL PRAYER (Ushers come forward at close of prayer)

ACT OF THANKSGIVING

SCRIPTURE SENTENCE (in unison)

What shall I render to the Lord for all his bounty to me? I will lift up the cup of salvation and call on the name of the Lord, I will pay my vows to the Lord in the presence of all his people.

OFFERTORY *DOXOLOGY *OFFERTORY PRAYER

ANNOUNCEMENTS

SCRIPTURE - - - - - - - - - - (Ps. 107: 1-22) - - - - - - Responsive Reading No. 565

CHILDREN'S CHOIR - - - - - - - - - - - - - - - Directed by Mrs. Robert Richardson
"Tell Me The Stories of Jesus"

SERMON - - - - - - - - - - - - - by Rev. Paul Kniess former pastor of Cawker City

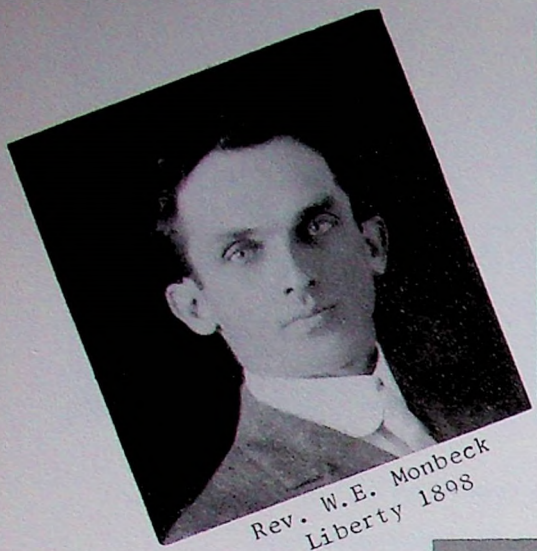
ACT OF INTERCESSION

*COMMUNION HYMN - - - - - - "I Gave My Life For Thee" - - - - - - - - - No. 372

SERVICE OF THE LORD'S SUPPER

*HYMN - - - - - - - - - - - - - - "Living For Jesus" - - - - - - - - - - - - - No. 346

*BENEDICTION - INTERLUDE



Rev. W.E. Monbeck
Liberty 1898

Rev. & Mrs. Paul Kniess
1952-1957

Rev. & Mrs. Clifford Wing
1947-1952

Rev. and Mrs. H.P. Blunt
1910-1918; 1920-1935; 1938-1947

1966-1968 Co-Pastors of Solomon Valley Baptist Parish

Rev. and Mrs. Marshall Shirer
and family 1960-1966

Rev. Robert Molby

Rev. Alva Cain

75th Anniversary Service - 10:45 a.m.

"Faith of Our Fathers" - No. 219
"Joyful, Joyful, We Adore Thee" - No. 57

DEVOTIONAL, Scripture and Prayer by Rev. Robert Rouse, former pastor

ANNOUNCEMENTS AND GREETINGS - - - - - - - - - Derald Stearns, Gen Anniv. Ch.

WHAT THIS CHURCH HAS MEANT TO ME - - - - - - - Excerpts from letters received

SPECIAL NO. - - - - - - - - - "The Holy City" - - - - - - - - - - - - Miss Hope Finley

SERMON - by Rev. A. A. Van Sickle, former pastor

MOMENT OF MEMORIAL MEMORIES - - - - - - - - - - - by Pastor Robert C. Molby
"For all the Saints who from their labors rest."

SPECIAL CHOIR NO. - - - - - - - - - - - - - - - (All who have ever sang in the choir)

*HYMN - - - - - - - - - "Now Thank We All Our God" - - - - - - - - - - - - No. 424

*CLOSING PRAYER

Fellowship Dinner - 12:30 p.m.

In the All-Purpose Room of the Grade School; one block west.

Homecoming - 2:00 p.m.

PRELUDE

*HYMN

SCRIPTURE AND PRAYER - - - - - - - - - by Rev. Clifford R. Wing, former pastor

SPECIAL NO. -by Youth Group

INTERESTING OCCURANCES DURING MY PASTORATE by former pastors.

OUR WITNESS TO THE WORLD through:
The Solomon Valley Baptist Parish
The Kansas Baptist Convention
The Missionary and Ministers we Helped Produce

STORY OF OUR PARSONAGE

SPECIAL OFFERING - - - - - - - - - - to go towards building the New Parsonage.

*HYMN - - - - - - - - - "Blest Be The Tie That Binds" - - - - - - - - - - - No. 160

*FINAL PRAYER

POSTLUDE

Everyone invited to stay for coffee and refreshments in basement.

LAYING OF CORNERSTONE
November 3, 1905. Walter King, W. Crawford, stone mason; Rev. Crawford, State man; Rev. Bull, Methodist; M.L. McIntire, Rev. Elliott, State man; J.H. Coad, Chmn. Bldg. Committee; Rev. Dorks, U.B.; Rev. McNeal, Presbyterian; Rev. E.L. Huckell, Baptist; Fred McIntire.

Rev. and Mrs. Ed Huckell and Daughters
1907

KING FAMILY: Mrs. Lizzie King, Walter King, Mary King, Mr. Howard King, Floyd King and Harlan King.

ROBERTS FAMILY
Four Generations
J.J. Roberts (Joe); Mrs. Sarah Roberts, Mrs. Dinah Huckell, Mabel Roberts Brown.

HISTORY OF THE FIRST BAPTIST CHURCH OF CAWKER CITY

BY CLAYTON COAD

From Kentucky to Iowa

During the year 1832, the United States Government made a treaty with the Indians which opened to settlement an area, about ninety miles long and fifty miles wide, west of the Mississippi River, north of the Des Moines River and south of the Iowa River. Settlement was slow the first year and a lone settler's cabin was built near the place were Burlington, Iowa now stands. In 1833 the number of settlers increased and by 1834 settlers arrived in number.

Among the few settlers arriving in 1833 were a group of hardy souls from the Brush Creek Baptist Church of Green County, Kentucky who chose to locate about twelve miles west of the Burlington settlement, near a place later named Danville. Although they were few in number and the difficulties great they determined to establish a Baptist Church.

On October 20, 1834 eleven dedicated Baptists organized the Long Creek Baptist Church of Des Moines County, Iowa. This was the first Baptist Church organized in the territory which was later to become the State of Iowa. This church is credited with being the first Evangelical Church established in Iowa.

The eleven founders were Enoch and Rebecca Cyrus, Anna and Frank Cyrus, Rachel and Mary Ann Dickens, Nobel and Naomi Housley, William and Hepziba Manley, and Jane Lamb. They were assisted in their organization effort by Elder John Logan and Gardner Bartlet who had been called from McDonough County, Illinois, which was then a military district.

They had brought with them from Kentucky a copy of the Articles of Faith of the Brush Creek Church. These Articles of Faith were adopted by the group as their statement of belief.

FIRST: We believe in one only true and living God, and that there is a trinity of persons in the Godhead, The Father, Son and Holy Ghost, and that they are not three Gods, but one God.

SECOND: We believe that the Scriptures of the Old and New Testaments are the word of God, and are the only rule of faith and practice.

THIRD: We believe in the fall of Adam, and that by his transgression all his posterity were made sinners. We believe in the corruption of human nature, and the impotency of man to recover himself by his own free will and ability.

FOURTH: We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them, and good works only justify us in the sight of men and angels, and are evidence of our gracious state.

FIFTH: We believe that the saints shall persevere in grace, and not one of them shall be finally lost.

SIXTH: We believe that there shall be a resurrection of the dead, and a universal judgement, and that the happiness of the righteous, and the punishment of the wicked shall be eternal.

SEVENTH: We believe that the visible Church of Christ is a congregation of faithful persons who have obtained fellowship with each other, and having given themselves to the Lord, and to one another, and agreeing to keep up Godly discipline, according to the rules of the gospel.

EIGHTH: We believe that Jesus Christ is the great head of the church, and that the government thereof is with the body.

NINTH: We believe that water baptism, and the Lords Supper, are ordinances of the Lord to be continued by the church till his second coming.

TENTH: We believe that true believers are the only subject for baptism, and that dipping is the only mode.

ELEVENTH: We believe that none but regularly baptized church members have a right to commune at the Lord's table.

The little congregation met in the cabins of its members until a school house was built and then the school house was used as a meeting house. In about 1845 they decided to build a church in the town of Danville and were able to dedicate the structure in 1850. In 1866 the railroad was built through the country and missed the old town of Danville by about three quarters of a mile, and since the old church had been partially destroyed by fire, a new church was constructed in the newer part of town in 1888.

The Danville Church, although never a large church in point of numbers, continued through the years. Witnessing for Jesus Christ and sending forth many who were to carry their beliefs and convictions with them and exerting their influence in many other places.

AUTHOR'S NOTE

The writer owes a great debt to the church clerks of the past who kept such complete records. Especially Brother Robert Foster and Brother A. B. Coad who recorded from the very beginning those facts which we have used to complete this history.

We are also indebted to some of the senior members of the congregation for the things which they have related to us from their memories.

To these and many others we say "Thank You" for your invaluable assistance. This has been a wonderfully rewarding experience for the writer and his prayer is that he has done justice to the job intrusted to him.

Dorothy Coad Kirkwood
China Missionary

TWO WHO
SERVED
THE FIELD
FULL TIME.

Rev. Dwight Coad

Marchants

LIBERTY CHARTER
MEMBERS

Matha SCHULTZ Anna Mildred

Martin Folger

Mildred Lola Matha
Last day church was held at
Liberty school.

Liberty Baptist Church

In the early part of the 1890's several families, who were members of the Danville Baptist Church, came to Jewell County, Kansas, homesteaded or purchased farm land and established their homes in this area about five miles north of Cawker City. Among these were Ira Lincoln Marchant, and his wife Lillie, Robert B. Foster and his wife Flora Luella, Jasper H. Coad and his wife, Etta, and Alfred B. Coad. From Parkers Grove Baptist Church were James Howard King and his wife Elizabeth Ann who had come to Kansas for their health and who were living in Cawker City. Mrs. Marchant, Mrs. Foster, Jasper Coad and Alfred Coad were brothers and sisters being sons and daughters of Henry Coad of Danville. James Howard King was the son of Rev. Richard King who had been pastor of the Danville Church from 1884 to 1888. Mr. King's mother was a sister of S. A. Marchant, father of Ira Lincoln Marchant. Indeed it was very much a family group.

The need for Christian Fellowship and the Education of their children demanded that they hold some sort of Christian services. So it was that they established a Sunday School at Liberty School five miles north of Cawker City. Each Sunday they met to study the Bible and fellowship together. At times visiting preachers or colporters came and preaching services were held. No doubt from the very beginning there was a feeling that as soon as they were able they would establish a church and since they were all Baptists and there was no other Baptist Church near, they determined to establish a Baptist Church. Numerous meetings and prayer sessions were held in preparation for this event.

Finally, contact was made with Rev. William Wilbur, District Missionary, of Winfield, Kansas and request made of him for assistance in organizing a Baptist Church. Invitations were sent to neighboring Baptist Congregations requesting their presence and assistance.

So it was that on May 8, 1894 we have the Clerk's Record of the organizational meeting, "Liberty School House, Jewell County, Kansas, May 8, 1894. According to previous arrangements, nine Baptists with their church letters met to organize a Regular Baptist Church: Names of the Brethern and Sisters were: Ira Lincoln Marchant, Lillie M. Marchant, Robt. B. Foster, Flora L. Foster, Jasper H. Coad, Etta Coad, James Howard King, Lizzie King and Alfred B. Coad.

On motion, made by Rev. William Wilbur, District Missionary, Rev. N. B. Homan was made Chairman and Rob B. Foster, Clerk. After devotional services conducted by Brother Wilbur it was decided by the above brethern and sisters, that we proceed to organize a regular Baptist Church and upon motion made by brother I. L. Marchant it was unanimously voted, that after reading of letters, to resolve themselves into a Regular Baptist Church of Christ, to be known as the Liberty Baptist Church of Jewell County, Kansas.

Articles of Faith by J. Newton Brown was read by our missionary, Rev. Wilbur, and unanimously adopted by the group. On a motion made by brother Howard King, that a ballot be taken for Deacons, resulting in the election of brethren Howard King and I. L. Marchant. On a motion made by Bro. King, Rob B. Foster was unanimously chosen church clerk.

It was then moved by Bro. I. L. Marchant that the ministers and members present from other churches be invited to hold an evening church recognition service. Unanimously carried.

Adjourned till 8:00 p.m.

At 8:00 p.m. as per adjournment, one half hour of devotional services led by Rev. William Wilbur, when we proceeded to recognition services as follows: Sermon by Rev. Geo. Brown of Beloit, hand of fellowship by Rev. Josiah Grimm of Woodston and charge of the church by Rev. N. B. Homan of Downs. Services being spiritual and interesting. On motion we adjourned Rob B. Foster, Church Clerk."

Other visitors present and assisting in the organization were: Mrs. N. B. Homan, Bro. and Sister Blunt (no relative of the Rev. H. P. Blunt which was later pastor of the church), Bro. and Sister Craft all of Downs, Rev. J. T. Crawford (later to be Secretary of the Kansas Baptist Convention for many years) of Phillipsburg and other neighbors and friends in the community.

The Articles of Faith adopted by the group read as follows: (Edited by J. Newton Brown)

I We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and that therefore is, and shall remain to the end of the world, the true center of christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II We believe that there is one, and only one, living and true god, an infinite, intelligent Spirit, whose name is Jehovah, the maker and Supreme Ruler of Heaven and Earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III We believe that man was created in holiness, under the law of his maker; but by voluntary transgression fell from that Holy and happy state; in consequence of which all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV We believe the salvation of sinners is wholly by grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin, honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is everyway

Emmot Richardson

E. D. Richardson Family 1940

Stearns Beats Dan at Checkers

Gene Wise Family 1967

Derald Stearns Family 1966

Warren Inskeep Family 1963

qualified to be a suitable, a compassionate, and an all-sufficient savior.

V We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

VII We believe that, in order to be saved, sinners must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension, by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentence and faith and newness of life.

VIII We believe that Repentence and Faith are sacred duties, and also inseperable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Savior.

IX We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and poser of the Holy Spirit, the sealer and comforter, in the continual use of the appointed means, especially the word of God, self-examination, self-denial, watchfulness, and prayer.

XI We believe that such only are real believers as endure unto the end: that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

XII We believe that the Law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arise entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

XIII We believe that a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are Bishops, or Pastors, and Deacons, whose qualifications, claims and duties are defined in epistles to Timothy and Titus.

XIV We believe that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified buried, and risen Savior, with its effect in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper; in which the members of the Church, by the sacred use of bread and wine are to commemorate together the dying love of Christ; preceeded always by a solemn self-examination.

XV We believe that the first day of the week is the Lord's day, or Christian Sabbath; and is to be kept sacred to religious purposes, as abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI We believe that civil government is a divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the Kings of the earth.

XVII We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

KINDERGARTEN NURSERY 1969

JUNIORS 1969

WILLING WORKERS

JR. - SENIOR HIGH

PRIMARY

BUILDER

XVIII We believe that the end of the world is approaching; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgement will fix forever the final state of men in heaven or hell, on principles of righteousness.

Church Covenant

Having been led as we believe, by the Spirit of God to receive the Lord Jesus Christ as our Savior; and on profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintences; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to obstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the Kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior, to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's word.

Such was the background and organization of the Liberty Baptist Church. It was an expression of the need seen by these people for a change in things. They had left their homes in Iowa and had come to these Kansas Prairies seeking a place to establish homes and raise their families. Now they had launched forth on a project which they deemed necessary to the proper expression of Christian Fellowship, rearing their children and promoting the Kingdom of God here on earth.

Liberty School House was located five miles north of Cawker City on the south east corner of the section on a quarter section owned by J. H. Coad. The original school house was removed from this site and replaced by a newer and larger structure in 1904. The original structure was bought by Jasper Coad and served as a "Buggy House" and garage at the J. H. Coad farm for many years.

On August 18, 1894 the church voted to join the Jewell County Association and chose J. H. King, I. L. Marchant, J. H. Coad, A. B. Coad and Lizzie King as delegates. The association met that year with the Oak Creek Church of Stuart, Kansas, a small village about 10 miles north of Downs, Kansas.

On May 19, 1895 the church called Bro. G. W. Shepherd of Concordia, as pastor for one year, half time, for $150.00. However, he resigned on November 18 to take up full time work at Asherville.

Concern for others was shown very early in the life of this congregation as is shown in the financial report for 1894. Of a total expenditure of $78.15 that year, $8.00 was sent to the State Convention. These were hard years but faith in God and the great strength of their Christian Fellowship sustained them so that they were able to carry on.

Early in 1895 S. J. Miner of Sabetha, Kansas held a series of meetings and on March 10 of that year, Katie G. Coad, wife of Alfred B. Coad, was received for baptism and church membership. Later that month Bro. C. F. W. Davis of Kensington preached and showed lantern pictures of his trip to the holy lands. On Mary 27 he baptized Sister Katie Coad, she being the first ascession to the congregation.

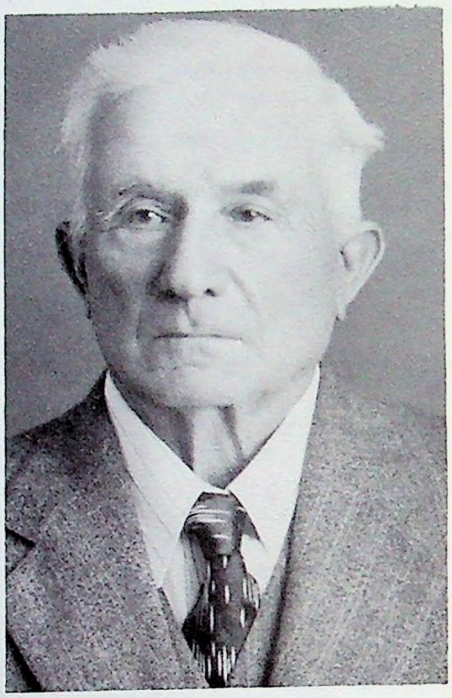
In July and August of 1895 Bro. Edgar Forbes of Burr Oak preached three times and in December a Rev. Goodman preached to the congregation. The church had no regular pastor during these times and were dependent upon visiting preachers and Colporters to preach to them. They held Sunday School and carried on as best they could.

The year 1896 was marked by visits of Bro. J. R. Rairden of Clifton, District Missionary, and Bro. C. S. Sheffield, of Topeka, the Sunday School Missionary and Bro. Hough of Republic City, the Colporter of the Publication Society. In July the church called Rev. Forbes to preach for two months for $50.00 (during his vacation). The Congregational Church building in Cawker was rented for two months for $10.00 and had services there every Sunday at 11:00 a.m.(the Congregational Church was located one block north and one half west of the present Baptist Church. It may be remembered by some as being used as a barn by Mr. Clingman, a garage by Sid Hill and later burned down.) and Liberty School House every two weeks in the afternoon. On August 16 six persons united with the church, five by letter and one by experience. So again this little congregation had risen to the challenge and had gone to town and held services in a rented church. No doubt this venture was looked upon as a revolutionary thing but it must have been pleasing to the Lord as the additions to their number would indicate. Again they had heeded the call of the Holy Spirit. This years financial report shows $11.04 for benovelence of a total expenditure of $75.49.

JR. CHOIR SINGS 1969

REV. MOLBY FAMILY

CHURCH ORGANISTS and MUSIC DEPARTMENT
Jean Richardson, Jean Inskeep, Hazel VanTilborg, Virginia Richardson and Fayetta Molby.



Deacon A.B. COAD

REV. MARSHALL SCHIRER SITS IN GOV. Chair as left to right: Sharon Coad, Joan Inskeep, Unknown, Dick Wise and Dennic Oakly look on.

RAY and BOB RICHARDSON

Rev. Forbes lived in Burr Oak. He also preached at Downs and held midweek meetings at Liberty and at Downs. To make his rounds he would ride his bicycle back and forth to fill these pulpits then back to his home in Burr Oak.

The year of 1897 was marked by sickness. There was no regular preaching but the following brethern paid visits and preached. Rev. Eaton, Rev. West of Downs and Rev. Monbeck of Burr Oak.

In 1898 Rev. Josiah Grimm of Woodston preached on March 6, on March 28 R. W. Newman preached. On May 8 Rev. W. E. Monbeck preached and after services the church called him to preach beginning May 22 for four months. Preaching to be held every Sunday afternoon for a salary of $50.00 for the period. In December, E. L. Huckell, a United Bretheren Lay Preacher living in the community, was secured as a supply preacher for a short time. The financial report for this year showed a total expenditure of $87.75 with $7.50 for Foreign Missions, $5.50 for Home Missions, $1.50 Publication Society, $5.25 State Convention, over 22% of the total budget for others, a real evidence of their Missionary Concern.

On January 22, 1899 Bro. E. G. Boyer of Republic City came and held meetings for the rest of the month. The church was revived but severe winter weather forced the meeting to close. In March Bro. Boyer commenced preaching half time for one year. In November of that year Bro. E. L. Huckell and his wife asked for baptism and church membership. They were the second and third additions to the church by baptism. On December 10 Bro. Huckell was licensed to preach, he being the first person licensed by the church. The month of December was spent in revival meetings. Bro. Rairden, District Missionary, spent the first and last week of the meetings with the congregation, preaching earnestly. There is record that seven accepted Jesus Christ as their savior as a result of the meeting.

The beginning of the year 1900 found the church in a prosperous and hopeful condition. It had just closed a successful revival season and were spiritually awakened to the fact that God had a big job for them to do, the Holy Spirit was at work in their midst. Rev. E. G. Boyer was pastor the first part of the year part time but he resigned February 4 and Bro. Huckell preached the remainder of the year every other Sunday afternoon.

On June 24 Sister Lida Finley and Clifford Coad were baptized and received into the fellowship of the church. On June 30 a special meeting was held to consider and adopt articles for a Church Charter. This important milestone in the life of the Church is recorded in the minutes of the meeting as follows: "Church met in special meeting according to vote of last meeting. Bro. Huckell was chosen Moderator of the meeting. After prayer we proceeded to the consideration of the business to be transacted.

Articles of Charter

1st Name: The Liberty Baptist Church of Christ of Jewell County, Kansas.

2nd Location: Erving Township, Jewell County, Kansas.

3rd Length of Charter: Fifty Years.

4th Nature of Organization:

First: The advancement of the cause of Christ; as taught in the New Testament, believing and teaching a pure and undefiled religion, desiring to lead men and women to a higher plane of moral and spiritual life.

Second: To transact all business that may come before us in our religious work.

Third: To have a legal right to hold and transfer property, both real estate and personal to such an amount as is necessary for church purposes.

5th Names of the Incorporators:

I. L. Marchant	Lillie Marchant
J. H. Coad	Etta Coad
J. H. King	Lizzie King
A. B. Coad	Katie Coad
E. L. Huckell	Laura B. Huckell
C. H. Cole	Lyda J. Cole
Clifford Coad	Lida K. Finley

Motion, that committee be appointed to look up location for church building. I. L. Marchant, J. H. Coad and J. H. King were appointed to the committee. Motion to adjourn.

After meeting all present signed articles of Incorporation."

On July 14 the committee to locate a site upon which to build a church, reported that Bill Cady had offered one acre of ground on the corner across the road south of the school house and J. H. Coad would give 1/2 acre just west of the school grounds. It was decided to accept the offer of ground by Mr. Cady and J. H. Coad was appointed to notify Mr. Cady and to give him the hearty thanks of the church.

On Decemger 15 of this year the church voted to call an Ordination Council for the purpose of ordaining Bro. Edward L. Huckell to the work of the Gospel Ministery. All churches of the Jewell Association were requested to send pastor and one delegate or two delegates if no pastor to the Ordination service. Also the churches of Downs, Scottsville, Beloit and Asherville as well as the District Missionary, Bro. Rairden. The service was to be held January 3, 1901 at 10:30 a.m. in the Liberty School House.

The service was duly held on the appointed day. Rev. G. K. Gilluly of Beloit was elected Moderator and Rev. J. E. Covert of Oak Creek Church was elected Clerk. The following churches reported: Kensington Church, Rev. M. E. Grover, Gaylord, Rev. C. G. Bengston and Deacon Miller, Downs, W. A. Berry, Oak Creek, Rev. J. E. Covert and

1969
Kansas
Jr. Miss

Jennifer Inskeep
Cawker City, Kansas

Deacon Joseph Purciful, Beloit, Rev. G. K. Gilluly. Rev. M. E. Grover of Kensington Church was elected questioner of the council. Bro. Huckell was duly examined and the council expressed itself unanimously in favor of ordination, whereupon, Rev. M. E. Grover gave the ordaining prayer, Rev. G. K. Gilluly gave the charge to the candidate, Rev. J. E. Covert the Charge to the Church. The Benediction was given by the newly ordained minister of the Gospel, Rev. Edward L. Huckell.

The Holy Spirit had indeed been at work, for Brother Huckell was to be most effective in his leadership of this church and later he was to be quite successful as a field representative for Ottawa University.

The church had intended to get started on a building program during this year but poor crops had made it very hard to raise the money to do it. Perhaps God was again speaking to them, for had they been able, they would have started a church on the site which had been given to them by Mr. Cady, the church building as we know it today probably would not have been built, this country church would have gone the way of most country churches and we might not be celebrating a 75th anniversary.

Brother E. L. Huckell was called as pastor for the year 1901, services to be held first and third Sundays of each month. The minutes show that of a total expenditure of $145.07, $2.25 for Home Missions, $1.00 for the Publication Society, $1.00 to Belvidere Church, $11.57 for Foreign Missions, $17.01 to State Convention, $3.44 for India Famine Relief. Showing their concern for others with 11% of their budget.

The next few years saw the little congregation struggling to maintain themselves. Rev. E. L. Huckell was pastor part time and the records show that a Rev. Riblet did preaching. Several were added to their number so that the report to the Jewell Association showed twenty three members and a Sunday School enrollment of fifty and average attendance of thirty five for the year 1904. In ten years the congregation had grown from nine members to twenty three.

The Holy Spirit had spoken to them many times and they had heard and responded. So it was that the difficulty of growing as a church in the country was, perhaps, to be a message to them. On October 7, 1905 the church voted to move their place of business to Cawker City, change the name to The First Baptist Church of Cawker City and change the charter to conform to it. The amendment to the charter was filed on January 25, 1906.

In November of 1905 the pastor Rev. E. L. Huckell assisted by Bro. Heide of Gaylord held a revival. As a result of this meeting ten new members were baptized and received into the fellowship of the church.

Even though they had decided to move to Cawker City, they continued to hold services in Liberty School House. The Liberty Sunday School was continued for many years and was finally discontinued in the fall of 1919.

The First Baptist Church of Cawker City

The first minutes of The First Baptist Church of Cawker City, Kansas were recorded February 17, 1906. On this date a site for the church in Cawker City was suggested. The location was later secured by the trustees and is the site upon which the church now stands. The lots were purchased from Rev. E. L. Huckell for the sum of $200.00. Huckell had aquired the property with the thought that it would make a fine location for a church.

On June 20, 1906 Rev. E. L. Huckell, J. H. Coad and J. H. King were named as a soliciting committee to raise funds for a church in Cawker. Bro. Huckell had been called as pastor one-half time and a committee elected to raise funds to pay the pastor. Later meetings of the year reported progress at raising pastors salary and on June 16, 1906 the committee on Building Funds reported $3100.00 had been raised. The building committee was composed of J. H. Coad, M. L. McIntyre and E. L. Huckell. At this meeting the church empowered the Building committee to select a plan and erect a building without any further sanction or vote of the church.

After harvest of that year, work was started, the basement was excavated, rock was taken from the quarry and the basement walls and foundation started so that on November 3, 1906 a cornerstone was layed with appropriate ceremony.

Work on the church proceeded accordingly. Mr. Fred Gorham had drawn the plans from the ideas and suggestions of the members and the pastor. Mr. O. B. McCormick and his brother Ira McCormick were the head carpenters. Mr. J. H. Coad Chairman of the building committee, although he had affairs of his own, was present at the building every day for nearly a year, leaving his home five miles north of Cawker early in the morning and arriving home late after dark many times. He is reported to have personally inspected every piece of lumber that went into the building. Such was his devotion to the task intrusted to him.

The first service held in the building was conducted on June 15, 1907. The building was not yet finished or furnished but did furnish a place of meeting in town. Services were continued at Liberty School House, however, for several more years.

In recognition of a previous organization under the name of the First Baptist Church of Cawker City, the following history was placed in the cornerstone. It was written by Mrs. Emma B. Aldrich who had been clerk of the organization at the time of its formation. It was published in the Cawker City Record in October 1906.

"This church was gathered and organized through the efforts of Rev. T. S. Lowe, missionary of the Solomon Valley Baptist Association, who came in as a constituent member and for a time labored in preaching and pastoral work.

1. Dorothy (Blunt) Henning
2. Dorothy Moore
3. Dorothy (Roberts) Hinkhouse
4. Dorothy (Coad) Kirkwood
5. Dorothy (Wideman) Stites

March 2, 1879, a meeting was held in the school house, (2nd ward)(present site of the Cawker City High School football field) when the church was organized with the following members:

Rev. T. S. Lowe
Rev. George Balcom
Florinda Balcom
Jacob Stansbury
Mary C. Stansbury
Levi L. Aldrich
Emma B. Aldrich
Lavina Huckell
Charles D. Palmer
Joseph Jennings
Sarah E. Jones
Rev. Wm. Foster
Hannah Foster
Frederica Baker
Mary Vance
Mrs. Freeman
Samuel Moon
Nelle Conover
Lydia L. Muma
Wm. H. Storms
Mary E. Storms

Those who joined later were:

Emily Whitney
H. V. Whitman
N. A. Whitman
J. G. Whitney
Mary Whitney
S. B. Estep
F. M. Gains
M. B. Gains
Z. W. Muma

A council was called which met March 30, 1879, in the Congregational Church building to recognize the First Baptist Church of Cawker City as a church in the Gospel order; the sermon being preached by Rev. A. J. Colby; hand of fellowship, Rev. David Scott; charge of the church, Rev. N. B. Homan.

May 13th, 1879, Geo. S. Balcom, Wm. C. Whitney, Henry Whitman, Wm. Huckell and Levi L. Aldrich were elected Trustees, who were instructed to look for a suitable location for a church building, and Rev. Balcom to procure papers of incorporation.

Meetings were held in the school house (2nd ward) during the summer, then in private houses, as Rev. Balcom was failing in health, and on Dec. 31, 1879, he was called home--his work was done. The prayer meetings and covenant meetings were all held in private houses after this, and the minutes bear evidence that drouth and fever were prevalent, so that meetings were postponed, and some asked for letters who were obliged to move to other places. The last meeting recorded is Nov. 3, 1882, three years and eight months after the organization of the church.

Other denominations being aided by their missionary societies and funds, erected houses of worship and the Baptists labored with them in the upbuilding of the cause of religion in the new country."

The church bell was a gift of George E. Balcom in memory of his father, Elder George Balcom, who was the first Baptist missionary in the Solomon Valley and his mother Florinda Balcom. Thus the memory of one whose voice had been heard up and down the valley preaching the word of God was to be kept alive with the ringing of a church bell and as Elder George Balcom had been active in the first Baptist effort in Cawker, so it was fitting that he be remembered in this way.

The church building was completed and dedicated September 1, 1907. It cost $6667.00, all of which was raised in cash or by subscription with exception of $300.00 a gift from the State Convention and Home Mission Society. All of the money was raised or subscribed the day it was dedicated, the last $10.00 being given about 10 o'clock on Saturday night before the dedication. Again they had gone forth on faith for their total membership was twenty three with eight being non-resident.

Dr. S. E. Price of Ottawa University preached the dedication sermon. A thank offering of $41.85 was taken. In the evening Rev. J. T. Crawford preached and the Lord blessed them with a good rain. rain.

On September 19th, 20th, 21st, and 22nd the church entertained the Jewell Baptist Association in their new house of worship.

The year of 1907 was a big year for all the churches of Cawker City. A short time after the dedication of the new Baptist church, the churches of Cawker City joined in a tabernacle meeting, later known as the French Oliver Meetings, which lasted twenty nine days with some three hundred fifty conversions and rededications, some of whom joined the Baptist Church. On December 1st, 1907, seven were received by christian experience and twenty seven by baptism. The pastors daughter, Gertrude Huckell was the first to be baptized in the new baptistry. Also among those baptized that day was a young man named John Madison Reynolds who later felt the call to the ministery and was licensed to preach on August 23, 1908 by the First Baptist Church of Cawker City. (Later ordained-not by Cawker)

On September 1st, 1908 Rev. Huckell resigned to become field secretary for Ottawa University. This marked the end of a period of great growth and achievement for the church. They had grown in membership from nine to one hundred one, they had moved from the country to Cawker City and paid for a new church. All this they had done in the first fourteen years of their existance. Some of these years had been hard ones but their faith and the leading of the Holy Spirit had carried them through.

Soon after Rev. Huckell resigned, Rev. O. L. Bishop was called as pastor. His pastorate lasted only a short time and ended with his hasty departure due to some indiscreet actions on his part.

In May of 1909 Rev. Edmund Clay Jenkins was given a call to the pastorate. The church agreeing to pay him $900.00 a year, furnish a parsonage and a horse and buggy. The church also agreed to pay for moving his library from New Brunswick to Cawker City.

The minutes of May 17, 1909 "authorize the Trustees to look up a location and draw plans and specifications for a parsonage, either buy a house already built or build a new one". The minutes of June 30 show that they voted to buy the property just east of the church for $2400.00 provided the funds could be raised. Further action on a parsonage did not appear until February 9, 1910 at which time a committee recommended the purchase of the house then being used as a parsonage and that it be improved

Wheat harvest sometime in the "twenties". The wheat was tangled by a devastating wind storm. From left to right. . .Elmer Tucker, his son Lewis, Henry Moxter, Joe Roberts, Henry Huckell. Rev. Blunt sometimes worked with this and other harvest crews.

and re-modeled to make a pleasant home for the pastor. Then on March 10, 1910 the trustees reported "that the property east of the church could be purchased for $1500.00, $500.00 cash and a mortgage of $1000.00. The trustees were authorized to purchase the house". (The house had originally been built in 1875 by Howard Emory for his bride Lizzie Belk Emory an aunt of Mrs. Opal Childers.)

On June 10, 1910 Rev. Jenkins resigned and his resignation accepted.

On September 7, 1910 the deacons reported as a pulpit committee recommending that Rev. H. P. Blunt be called to be pastor. Their report was accepted and motion made and carried to call Bro. H. P. Blunt to the pastorate. On September 28 it was reported that Bro. Blunt had accepted the call to the pastorate at a salary of $800.00 and a parsonage. The church to pay freight on his goods from Minot, North Dakota. On October 1, 1910, Bro. Blunt began his pastorate in Cawker City.

During these next eight years a steady growth was seen in membership, improvement in property and facilities. On March 1, 1911 E. D. Richardson reported that the church and parsonage could be wired for electricity for near $100.00. The church voted to have him take charge and get it done. On July 1, 1911 it was reported that the lights were installed and paid for at a total cost of $105.00. In May of 1913 it was recorded that the church and parsonage had been connected with the city water system at a cost of $33.50. On September 10, 1914 the church voted to spend $270.00 for material and $80.00 for labor to build a 14 x 16 addition on the north side of the parsonage. On November 5, 1914 the building committee reported that the parsonage addition would cost a little over $500.00.

August 24, 1914 seems to be the first mention of the Duplex Envelope System. Mention is again made in July of 1915 that Duplex Envelopes be used again and that all be urged to fill out the pledge cards, this would seem to be beginning of a system of an every member canvas to provide for the expenses of the church and its benevolences. The minutes of August 28, 1915 record that a budget of $1168 for church expenses and $160.00 for benevolences was adopted. This being the first recording of a budget being adopted. Minutes of December 2, 1915 show that the pastor was directed to order about two hundred calendars at an estimated cost of $30.00. In 1916 the basement was enlarged and an inside stairway was built. In March, 1918 Bro. H. P. Blunt resigned to move to Ottawa, Kansas.

In August of 1918 Bro. E. L. Sundstrom was called to the pastorate. Br. Sundstrom was a well educated man who preached excellent sermons but did not fit in this more western country. It would seem that he was misunderstood and that his way of expressing himself was not always acceptable to the people of the congregation. He resigned after a pastorate of fourteen months.

On October 12, 1919 the church voted unanimously to call Rev. H. P. Blunt to be pastor and in January of 1920 Rev. H. P. Blunt returned to lead the church for the next sixteen years.

The 1920's and early 1930's were marked by many successes and some frustrations. Some hard times were felt in this period and some years saw the church struggling to pay the coal bill and to pay the pastor. During the period the Kansas Baptist, a publication of the State Convention, was ordered sent to each family of the church, improvements in the nominating and voting methods were initiated, some improvements were made to the physical properties of the church. The old horse barn was torn down and a more modern garage and chicken house built from the salvaged lumber.

Some of these hard years saw the men of the church going to the river or creek to cut wood so that the building could be kept warm for meetings. The young peoples society put on plays and entertainments to raise money so that the pastor could be paid. The Ladies Aid Society, as it was called in those days, held bazars and dinners to make their pledge to the pastors salary. Ice cream socials were held on Saturday evenings during the summer months with gallons and gallons of home-made ice cream being made during the afternoon in the big freezers owned by the church. All these activities carried on by the members themselves enjoying a great fellowship in so doing.

On August 18, 1927 the church voted to call a council from the churches of the Jewell Baptist Association to meet at the First Baptist Church of Downs during the Associational meeting for the purpose of Ordaining Dwight S. Coad to the Gospel Ministery. Dwight was the youngest son of J. H. and Etta Coad who were two of the original nine founders of the church. He had been born and raised in the community and had received his religious training in the church. He was to be the second one for whom the church had called an ordination council. He was duly ordained August 28, 1927 at the Jewell Baptist Association meeting with the Downs church.

February 7, 1935 Rev. Blunt resigned from the pastorate and moved to Kincaid, Kansas to a farm which he owned. His faithful leadership and helpful ways were greatly missed.

June 28, 1936 Everett Cormack was called as supply pastor. He was ordained into the gospel ministery by a council called from the Jewell Baptist Association August 23, 1936. His pastorate was short as he resigned August 22, 1937 to continue his schooling.

On August 14, 1938 Rev. H. P. Blunt was again called to lead the church as its pastor. He began his third pastorate on October 1, 1938. These next few years were marked by a continuation of the Status Quo. Of course, the War years beginning in 1941 and continuing till 1945 no doubt contributed to the lack of advancement or much increase.

On May 7, 1944 the church held a special program to celebrate the 50th anniversary of the founding of the church. Rev. John Madison Reynolds of Augusta, Kansas delivered the sermon, Rev. Reynolds

had received his license to preach from the church August 23, 1908.

In April 1947 Rev. H. P. Blunt resigned to close his third and last pastorate of the First Baptist Church of Cawker. In his three pastorates he had served a total of thirty four years and was to be remembered by all that knew him as one who preached his sermons daily by the life he lived. He was loved by all who knew him. His leadership, in all things good, was exceptional.

June 8, 1947 Rev. Clifford Wing was called to the pastorate and was installed as pastor June 20, 1947. In December of 1947 it was voted to allow Rev. Wing to spend 1/4 time with the church at Downs. In September 1952 the church dedicated a new electric organ. In April 1952 Rev. Overman held a series of meetings with a number of conversions and rededications. Ten were baptized and received into the membership of the church as a result of these two weeks of meetings. Rev. Wing resigned August 24, 1952 so that he might accept the call to the pastorate at Rozel, Kansas.

Bro. Paul Kniess was called to the pastorate November 16, 1952. He arrived on the field November 12, 1952. In January, 1953 the church voted to call an ordination council for the purpose of ordaining Bro. Kniess and on January 26, 1953 he was duly ordained.

His pastorate was marked by great personal work by the pastor. In October, 1954, Rev. and Mrs. Tomshawney held a two week revival meeting with nineteen persons presenting themselves for baptism and church membership. In February, 1957 The Sweezeys held a two week meeting with fourteen decisions for Christ followed by baptism and church membership.

Rev. Kniess resigned to accept the pastorate of the First Baptist Church of Goodland, Kansas March 30, 1957. He was greatly missed as he had ministered well.

On October 23, 1957, Rev. H. C. Hockett of Plains, Kansas accepted the call to the pastorate. On December 1, 1957 the church voted to carry on a cooperative effort with the Downs Church.

As a result of the need for a more adequate pastors study and more Sunday Church School room, plans for remodeling and building an addition on to the church were discussed on August 24, 1958. On August 29 a meeting was held to further discuss remodeling changes. On August 31 it was voted to go ahead with the remodeling and addition and the trustees authorized to proceed with the plans.

In November 1958 Rev. C. W. Staley of Larned held an evangelistic meeting for nine days with Rev. Brown of Hays as song leader.

Rev. H. C. Hockett left the pastorate in August, 1959.

From August until January the congregation redecorated the sanctuary and vestibule and finished the addition on the church, this included a new baptistry, new pulpit and rostrum furnishings.

Rev. Marshall Schirer, having been called to the pastorate, arrived on the field from Olathe, Colorado to start his pastoral duties January 1, 1960. Rev. Schirer had been called by a joint pulpit committee of both Downs and Cawker Churches. This was the beginning of what finally became the Cawker-Downs Larger Parish. Later a constitution was drawn up and accepted by the churches December 3, 1961. This constitution was found necessary to facilitate the work of the two churches in a parish.

As an enlargement of the parish idea, to more adequately serve the small Baptist Churches of this area, in 1963 the church became associated with the Baptist Churches of Asherville, Beloit, Downs and Simpson in the Solomon Valley Baptist Parish.

The parish started under the leadership of Rev. Marshall Schirer as Pastor and Rev. A. A. Van Sickle as Co-Pastor. A program was instituted to include all five of the churches. A schedule of preaching on Sunday morning was drawn up to use a Lay Speaker at some designated church in the Parish each Sunday.

From this time on the history of The First Baptist Church of Cawker has been greatly influenced by its relationship to the Solomon Valley Baptist Parish.

Rev. A. A. VanSickle resigned in 1964 to retire from formal active pastoral work and Bro. Don Tilley was called as Co-Pastor July 1, 1964.

During the next few yeas the Parish was to assist in several projects: Hogs and cattle to Dominican Republic; hogs, goats and brown swiss heifers to Venzuela, Warren Inskeep was sent to the mission fields of Thailand to assist the agricultural missionaries. The churches of the Parish were led to a deeper understanding and commitment to that portion of Scripture which says "--love your neighbor as yourself."

Rev. Schirer resigned January 1, 1966 to accept the pastorate of the First Baptist Church of Wellington, Kansas.

Rev. Robert C. Molby was called to the pastorate of the Solomon Valley Baptist Parish April 12, 1966 from Audubon, Iowa. In August Bro. Tilley resigned to go to Wellington, Kansas. For several months Rev. Molby carried the pastoral load of the Parish alone.

On May 12, 1967 Bro. Robert Rouse, a recent graduate of Central Seminary was called to assist Rev. Molby as Co-Pastor. He was ordained September 17, 1967 into the Gospel Ministery by an ordination council called by the churches of the Solomon Valley Baptist Parish.

Rev. Rouse was forced to leave the parish for reasons of health in April, 1968. Rev. Alva Cain, a retired District Missionary and former Army Chaplain was called to be Associate Pastor to assist Rev. Molby.

In July, 1968 The Solomon Valley Baptist Parish assisted seven young people from the parish to attend the Baptist Youth Conference in Berne, Switzerland.

For a number of years the church had talked of remodeling or building a new parsonage. In 1968 the need became more apparent and in June 1968 the pastor was moved into a rental property and in August 1968 the church held an auction sale and disposed of the parsonage building, garage and numerous "White Elephant" items contributed by members and friends of the church. The sale was quite successful and a considerable sum of money was raised for the parsonage fund that day.

The house was subsequently torn down and the garage moved away to make way for the proposed new parsonage. Lately there has been much activity on the part of the building committee as they choose plans and prepare for the actual building of a new parsonage.

So it is that through seventy five years the First Baptist Church of Cawker has passed from a small country congregation, meeting in a school house to the church as we know it today. Always trying to meet the need of the day by following the Holy Spirit and the teachings of Jesus Christ.

The church has ordained five of its number into the Gospel Ministery, Rev. E. L. Huckell, Rev. Dwight S. Coad, Rev. Everett Cormack, Rev. Paul Kniess and Rev. Robert Rouse. One of their number, Rev. John Madison Reynolds, was licensed to preach and was later ordained into the Gospel Ministery by another congregation. Another of their number, Dorothy Coad Kirkwood, was commissioned as a foreign missionary and spent several years on the mission fields of West China and the Phillippines.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I John 5:4.

Pastors of the Church

Geo. W. Shepherd 1895
Edgar Forbes 1895-1896
W. E. Monbeck 1898
E. L. Huckell 1898
E. G. Boyer 1899-1900
E. L. Huckell 1900-1908
O. L. Bishop 1908
Edmund Clay Jenkins 1909-1910
H. P. Blunt 1910-1918
E. L. Sundstrom 1918-1919
H. P. Blunt 1920-1935
Everett Cormack 1936-1937
H. P. Blunt 1938-1947
Clifford Wing 1947-1952
Paul Kniess 1952-1957
H. C. Hockett 1957-1959
Marshall Schirer 1960-1966
A. A. VanSickle 1963-1964 Parish Co-Pastor
Don Tilley 1964-1966 Parish Co-Pastor
Robert C. Molby 1966- ————
Robert Rouse 1967 Parish Co-Pastor
Alva Cain 1968- ———— Associate Pastor

Early Preachers and Colporters and Evangelists

Rev. Wm. Wilbur, Winfield-District Missionary
Rev. S. J. Miner, Sabetha-Evangelist
Bro. C. W. F. Davis, Kensington
Rev. Goodman
Rev. J. R. Rairden, Clifton-District Missionary
Rev. C. S. Sheffield, Topeka-Sunday School Missionary
Bro. Hough, Republic City-Colporter for Publication Society
Rev. Eaton, Downs
Rev. West, Downs
Rev. Josiah Grimm, Woodston
R. W. Newman
Rev. Heide, Gaylord

Lay Speakers for Solomon Valley Baptist Parish

From 1st Baptist Church
Clayton Coad
Derald Stearns
Warren Inskeep

Ordained into the Gospel Ministery

E. L. Huckell
Dwight S. Coad
Everett Cormack
Paul Kniess
Robert Rouse

Commissioned as Missionaries

Dorothy Mae Coad Kirkwood

Licensed to Preach

E. L. Huckell
John Madison Reynolds

Directory of Members

Bock, Mrs. Louise
Albert, Mrs. Jolene
Belvill, Mrs. Olive
Bock, Mr. and Mrs. Chas.
Bowles, Mrs. Arthur
Bowles, Mrs. Robert
Brummer, Mrs. George
Byrd, Mr. and Mrs. Bryan
Byrd, Lori
Byrd, Jimmy
Coad, Mr. and Mrs. Clifford
Coad, Mr. and Mrs. Clayton
Coad, Dwight
Coad, Loren
Coad, Dennis
Coe, Mrs. Elda
Coe, Mrs. Orville
Conn, Mrs. Bill
Cook, Mr. and Mrs. Edwin
Dudley, Mrs. Max
Dudley, Margo
Dudley, Debra
Endicott, Miss Leone
Inskeep, Mr. and Mrs. Keith
Inskeep, Debra
Inskeep, Susan
Inskeep, Robin
Inskeep, Rodney
Inskeep, Mr. and Mrs. Warren
Inskeep, Jennifer
Inskeep, Mr. and Mrs. Lester
Lewis, Raymond
Loyd, Dennis G.
Molby, Rev. and Mrs. Robert C.
Molby, Kathleen Jane
Molby, Nathan Paul
Molby, Ruth Anne
Moxter, Marlene
Moxter, Nancy
Muckey, Mrs. Mabel
Nunn, Mrs. Charles
Richardson, Mrs. Florence
Richardson, Mr. and Mrs. Raymond
Richardson, David
Richardson, Christine
Richardson, Mr. and Mrs. Robert
Robinson, Jolene
Roberts, Mrs. Henry
Roberts, Dwight
Schoen, Mr. and Mrs. Eldon
Schultz, Mrs. Anna
Schultz, Carl
Schultz, Calvin
Schultz, Mildred
Schultz, Matha
Shane, Mr. and Mrs. Albert
Silsby, Mr. and Mrs. H. R.
Silsby, Joe
Silsby, Mark
Silsby, Debra
Phillips, Mrs. Geo.
Stearns, Mr. and Mrs. Derald
Stearns, Michael
Stearns, Deanna
Stearns, Richard
Stoeber, Mrs. Frank
Van Horn, Mr. and Mrs. Max
Van Tilborg, Mrs. Kenneth
Van Horn, Steven
Van Horn, Crystal
Wideman, Mrs. Georgia
Wideman, Mr. and Mrs. William
Wise, Mrs. Edna
Wise, Mr. and Mrs. Eugene
Wise, Mac
Wise, Judy
Wise, Richard
Wise, Joe
Wooton, Mrs. Reta
Wooton, Alvin
Wooton, Dale

Directory of Non-Resident Members

Austin, Mrs. Eric (Pat Stearns)
Bancroft, Charles
Barnett, William
Bartz, Dale
Barts, Mrs. Lavina
Barts, Mrs. Leona
Behymer, Eldon
Belvill, Richard
Belvill, Vernon
Bowles, Richard
Briney, Roberta
Brown, Doris
Coad, Ronnie
Coad, Sharon
Coe, Max
DeBolt, Mrs. Charlotte
Dillman, John
Duffendack, Mrs. Paul (Pam Dudley)
Farmer, Mrs. Lefa
George, Mrs. Walter
Hinkhouse, Mrs. Dorothy
Hiserote, John
Hiserote, Vernon
Isom, Mrs. Michael (Becky Briney)
Jensen, Robert
Johnston, Mrs. Inez
Lampert, Mrs. Floyd
Lomax, Mrs. John
McCoy, Dale
Moore, Mrs. Lois
Raney, Mrs. Carol
Reed, Mrs. Eloise
Robinson, Dean
Robinson, DeLoss
Robinson, Duane
Simons, Mr. and Mrs. Floyd
Stevens, Curtis
Stevens, Mrs. George (Norma Jean Conn)
Stevens, Mrs. Will
Stites, Mrs. Ralph (D. Wideman)
Suter, Miss Helen
Taylor, Mrs. Harold (Mabel)
VanSickle, Larry
Van Tilborg, Dale
Van Tilborg, Lee
Winkle, Mrs. Edward
Wooton, Harold
Wooton, Richard
Wierenga, Jay
Finley, John (Jack)

A pleasant Fellowship after Sunday church service as people visited under the old elm tree.